THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."—I JOHN 5: 2-3.

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THE FIRST MISSIONARIES IN ENGLAND.

AN INTERESTING ACCOUNT OF THE INTRODUCTION OF THE GOSPEL INTO GREAT BRITAIN.

[THROUGH the kindness of President Ben. E. Rich of the Southern States mission we have received copies of letters written by Apostles Heber C. Kimball and Orson Hyde to their wives, soon after they landed in England on their first mission to this country. These letters were printed in the *Elders' Journal*, a publication issued in Kirtland in 1837, and edited by the Prophet Joseph Smith. They are of special interest, as they are among the first messages sent back to the Church in America by the first missionaries. The introductory paragraphs are the *Journal's* editorial notes. Elder Kimball's letter is herewith presented. Elder Hyde's will be printed later.—ED.]

"Our readers will notice that the following from Elder Kimball was intended for a private letter to his wife, consequently, it was not expected by him to be placed before the public; but, as Elder Kimball is, like ourselves, a man that delights in plainness, and is not skilled in the art of daubing with untempered mortar, we have taken the liberty to give it publicity almost entire, that the Saints may have the long desired information that the standard of truth is hoisted on the Eastern Continent and hundreds are already enlisting under the blood stained banner of Immanuel, even Him who once trod in the same path that our beloved brethren who are laboring in England are now pursuing, i.e., 'and the poor have the Gospel preached to them.' We feel thankful in very deed that God is no respecter of persons —ED."

Preston, Lancashire, England, September 2, 1837.

My Dear Companion,

I take this opportunity to write a few lines to you, to let you know that I am in the land of the living, though I am a pilgrim on the earth, and a stranger in a strange land far from my home, and among those that seek my life because I preach the truth and those things that will save their lives in the day of tribulation.

On the 10th of July, in the forenoon, we landed in Liverpool. I had peculiar feelings when we landed, the Spirit of God burning in my breast; and at the same time I felt to covenant before God to live a new life, and to pray that the Lord would help me to do the same. We remained in Liverpool two days resting, and on Saturday the 22nd, we took a coach for Preston. The distance being thirty-one miles, we arrived there at four in the afternoon.

We unloaded our things, and Brother Fielding went to see his brother, and Brother Goodson went to get lodgings. All at once I looked up, and there was a large flag before me, with large gilded letters written thereon, "Truth Will Prevail."* I said "Amen, so let it be Lord."

The same evening one of the clergy desired an interview with us. Elder Hyde, Goodson, and myself went to see him, conversed with him and one Mr. Watson until about ten in the evening, when we retired to our lodgings. The next morning we agreed to go and hear him preach, which we did. After he got through he gave out an appointment for one of us to preach at three in the afternoon. It fell to my lot to preach first. I spoke upon the first principles of the Gospel, and what the Lord was doing in these last days. It caused the people to stare at me. After I got through, Brother Hyde bore testimony which was received by many, for they date their conviction back to that time. The Rev. Mr. ——— gave out another appointment for half past seven. Brother Goodson preached and Brother Fielding bore testimony after him, and it came with power. He then gave out another appointment for Wednesday evening. Brother Hyde preached, and there seemed to be many who rejoiced that the Lord had sent His servants to preach to them. However, the Rev. Mr. ——— soon closed his doors against us and found fault with us because we held forth the order of baptism. He said that we had agreed not to hold forth these things; but this was not so, for we did not ask him for his house, but we prayed that the Lord would open his heart to let us preach in his house, and so He did, and we gave God the glory. After this there were private houses opened for us to preach in, and we had two or three meetings every night. Many began to bear testimony of the truth of the things which we declared, and desired to be baptized.

Eight days after we arrived at Preston, nine presented themselves for baptism. I was appointed to baptize on Sunday morning, and Brother Russell was appointed to preach in the market place at half past two in the afternoon. This was concluded upon on Saturday evening, and we retired to bed as usual. A singular circumstance occured before morning, which I will quote from Brother Hyde's journal, as he wrote it down as follows:

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* Victoria had been proclaimed queen the day before, and the banner was, no doubt, to celebrate the occasion. The coincidence was remarkable.

"Elder Russel was much troubled with evil spirits, and he came into the room where Elder Kimball and myself were sleeping, and desired us to lay our hands on him, and rebuke the evil spirits. Brother Kimball got upon the floor, and I sat upon the bed. We laid our hands on him, and Brother Kimball rebuked the evil spirit; but just before he had finished his prayer, his voice faltered, and his mouth was shut, and he began to tremble and reel to and fro. He fell on the floor like a dead man, and uttered a deep groan. I immediately seized him by the shoulder, and lifted him up, being satisfied that the devils were exceedingly angry because we were attempting to cast them out of Brother Russel. They made a powerful attempt upon Elder Kimball, as if to dispatch him at once. They struck him senseless and he fell to the floor. Brother Russel and myself then laid our hands on Elder Kimball and rebuked the evil spirits in the name of Jesus Christ; and immediately he recovered his strength in part, so as to get up. The sweat began to roll from him, and he was almost as wet as if he had been taken out of the water. We could very sensibly hear the evil spirits rage and foam out their shame. Brother Kimball was quite weak for a day or two after. It seems that the devils are determined to destroy us and prevent the truth from being declared in England."

The devil was mad because I was going to baptize, and he wanted to destroy me, that I should not do those things that the Lord had sent me to do. We had a great struggle to deliver ourselves from his hands. When they left Brother Russel they pitched upon me, and when they left me they fell upon Brother Hyde, for we could hear them gnash their teeth upon us.

Eight days after we arrived here we held a counsel. Brother Goodson and Brother Richards went to Bedford, Elders Russel and Snider went north, about one hundred miles, and Elder Hyde and President Fielding stayed at Preston. This is a large place. There are between fifty and sixty thousand inhabitants, and the poorest people that I ever saw. There are fifty-five baptized now, and it is as much as they can do to live. Very few could lodge us over night if they should try, and in fact there are some that have not a bed to sleep on themselves. This is the situation of most of the people in this place, and it is so in the country. We cannot travel the streets without meeting beggars, half naked. This gives me feelings that I do not like.

We have to live quite frugally, but the brethren are very kind. They are willing to divide with us the last they have. They are quite ignorant; many of them cannot read a word, and it needs great care to teach them the Gospel so that they can understand. The people here are bound down under priestcraft in a manner I never saw before. They have to pay tithes to the priests of every tenth they raise, so that they cannot lay up one cent. They are in the same situation the children of Israel were in Egypt. They have their taskmasters over them to bind them down; and it will be as great a miracle to deliver this people as it was the children of Israel.

There are a great many believing in Preston, and we are baptizing almost every day. The Rev. Mr. ——— is likely to lose all his members, and the priests are mad; but they are afraid of us and dare not come near us.

You stated in your letter that some of the Twelve were coming to England next spring, and you say they may bring their wives with them. This I have

no objections to, but if they come, they had better bring money to support themselves; I think they had better take up with Brother Joseph's advice, and leave their wives at home, for if they bring them here, they will repent the day they do it. I do not wish to bring my wife to this place to suffer. If they could see the misery that I do they would not think of such a thing. The Savior says, "He that is not willing to leave father and mother, wife and children, brothers and sisters, houses and lands for my sake and the Gospel, is not worthy of me." We have had our own hired house since we have been here and have bought our own provisions. We eat but one meal at home, for the brethren invite us to eat dinner and supper with them.

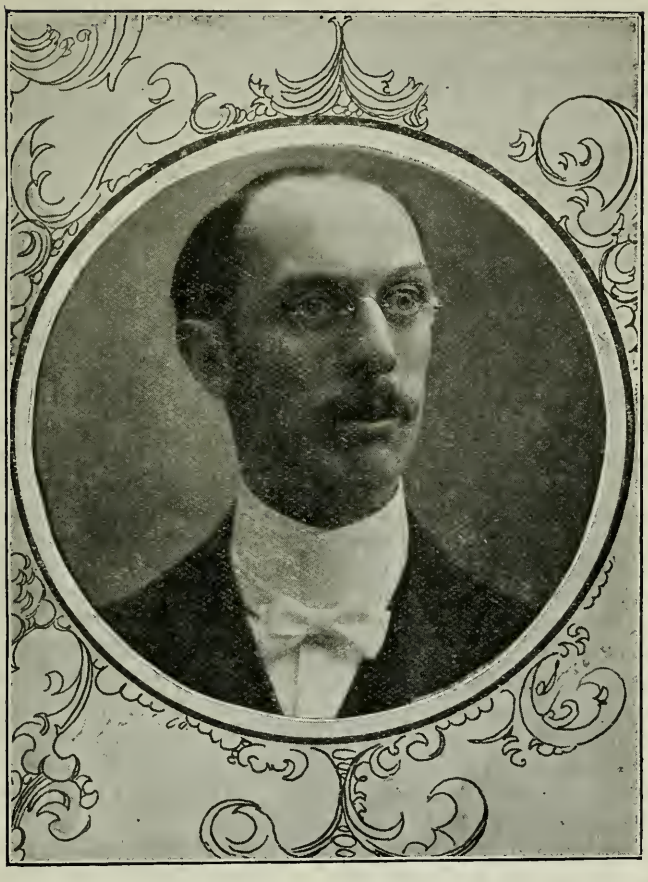
You stated that our brethen thought of appointing a conference in England next spring, but we know not what will happen before that time. We know not how long we shall be here. If we come home next summer, we shall come before they can get here. The Lord says "Take no thought for the morrow," and this is the way I feel at present. I commit myself into His hands, that I may always be ready to go at His command. I desire to be content with whatever situation I am placed in.

The second week after I came here, a minister's daughter* came in where I was, and I commenced preaching to her the words of life. She listened with great attention to me. I told her I was going to preach in the evening, and she said she would come and hear me. She did so, and the next night she came again, and the next morning she sent for me to come and baptize her. Accordingly I went and baptized her. This was on Friday morning, and on Saturday she started for home. She wanted me to come to her father's house, for she thought her father would open his chapel for me to preach in. I told her if there was a door open I would come. She appeared very intelligent, and I have since learned that she was a person of great influence in the place where she lives, which is called Walkerford, about fifteen miles from Preston. I saw her into the coach, and she desired that I would pray for her and her father, that his heart might be softened, that he might not find fault with her. I bade her farewell and went home to my lodgings, where I found Brothers Hyde and Fielding. I told them what I had done, and that I wanted to call on the Lord and ask Him to soften her father's heart, that he might open his chapel for me to preach, etc. Then we bowed before the Lord, and we were agreed in asking for these things.

The next week I received a letter from her father, requesting me to come to his house on Saturday, as he had given out for me to preach three times on the next Sabbath. I accordingly went. He received me very kindly. I stayed there nine or ten days, and preached thirteen times. The Lord was with me and I baptized eight, and almost every one that came to hear believed. The Rev. Mr. R. has preached here thirty-three years. He is a Presbyterian. It caused me to marvel to see how the Lord is able to turn the hearts of the people. Mr. R. did not receive my testimony, but the Lord softened his heart that He might gather out His Saints. I was never treated better anywhere than by them while I was there.

* Miss Jennetta Richards—she was the first person confirmed a member of the Church in this dispensation in Europe.—MILLENNIAL STAR, Vol. 1, page 291.

(*Continued on page 460.*)



APOSTLE GEORGE ALBERT SMITH

If I were asked to give in one sentence a character sketch of George Albert Smith, I could honestly say:

Here is a typical man and Latter-day Saint, broadminded, pure as a woman, active in good works, zealous in his calling, reliable, conscientious, honest, clean in language and action, faithful, punctual; considerate of his fellows, high or low; having confidence in God; one who puts his soul into his work; who is as nearly completely obedient to the laws of God as man can be upon the earth; whose actions have never caused his parents one moment's anxiety, and who has kept in mind the name he bears, and honored it, believing truthfully that no son ever had a better father and mother.

He is only in his thirty-sixth year, having been born in Salt Lake City,

Utah, April 4, 1870, but his career has been a useful and busy one. When his father, Elder John Henry Smith, of the Quorum of Twelve Apostles, went on his first mission, George went to work in Provo, after a six month's course in the Brigham Young Academy, though only twelve years old, to help support his mother, Sarah Farr, a daughter of Hon. Lorin Farr, one of the pioneers of Utah, and one of the staunch, early workers in the cause of Zion.

It may be truthfully said that ever since that time his life has been one of action. He was born in the Seventeenth Ward of Salt Lake City, and from his earliest days was a faithful attendant in the Sabbath school, and later in the Mutual Improvement association, always taking an active part in the Church positions in the ward. He was a teacher for a number of years, and labored regularly in that position, going faithfully to his work each week. In this labor he came in contact and learned to sympathize with the people, and it developed his natural inclination to a broadmindedness and consideration for the masses. This was further developed in his first mission, when, in 1891, he was called to labor in the interests of the Mutual Improvement associations in southern Utah, in which work he spent three months. The following year he was called on a mission to the Southern States and labored in Tennessee, much of the time in the office under Elder J. Golden Kimball, who was then president of the mission. Here he exhibited his usual strict devotion to duty, being an earnest worker in the cause of truth. His services were especially valuable in the business of the mission, which was quite extensive, owing to the labor at that time of furnishing the missionaries with clothing and other supplies. His wife, Lucy Emily Woodruff, assisted him. She is a granddaughter of the late President Wilford Woodruff and Judge Elias Smith, and was married to George Albert on June 25, 1892, just prior to their departure for the Southern States mission. To his wife he pays a deserved tribute in the declaration that she has been a help to him in every good work and resolution, never complaining, full of faith and encouragement, economical, and energetic in her duties to home, Church and family. "With such a wife," says he, "it becomes a much easier task to live one's religion."

On being released from their missionary labors they made a trip of the country, visiting first in Florida, then to Boston, Chicago and other cities. The great industrial strikes of 1894 were in full operation, and at Crown Point, near Chicago, they were ordered out of the train to avoid trouble from the "industrial armies." They finally arrived at Salt Lake City over the first released Rio Grande Western train, July 20, 1894. He has in addition visited the fairs at Chicago, Tennessee, Albany, Omaha, and St. Louis, and made a visit recently to principle cities in Europe.

He found a position in the Z.C.M.I. open to him, owing to the faithful work which he had formerly done there. Here he continued, receiving a thorough drill in various important positions, until the last day of January, 1891, when he was appointed receiver of the United States Land Office in Salt Lake City, taking charge of the office February 10th, following. This position he still holds, and has given unqualified satisfaction to the Department. His schooling, in addition to that received in the regular public grade schools, was obtained in the Brigham Young Academy, and in the University of Utah. Besides his twelve years of business experience in the Z.C.M.I., he

served some time as clerk in the Co-operative Wagon and Machine Company, a large local farm implement company.

Since his return from the mission field he has acted as superintendent of the 17th Ward Sunday School, and later as the superintendent of the Y.M.M.I.A., of the Salt Lake Stake, which position he magnified with great success until the stake was divided into four, at the close of the year 1903.

It was on the 6th of October, that year, that he was chosen a member of the Quorum of Twelve Apostles, being ordained by President Joseph F. Smith, after having been sustained by the general conference of the Church.

George Albert Smith's life is an open book, and in his new calling of Apostle he will serve the Church and the Saints with diligence and integrity, That he has been divinely called to this position is proved by blessings and prophecies upon his head. Since he was nine years of age, Bishop Allen, of the 20th Ward, Zebedee Coltrin, Homer Duncan, and other well known Elders in the Church, have at different times prophesied that he would be a member of the Quorum of the Twelve, and a mighty Apostle of the Lord.

He is a great admirer of punctuality, and one who knows him may set it down as a truth that if he is not on time for an appointment he will not be there. In his labors with the young men he made a speciality of impressing the value of this principle of punctuality upon them.

As to his integrity and purity of character, his mother said of him when he was married: "My boy, your conduct up to this time has never caused me one moment's anxiety," and he said to her in return, "Mother, no boy ever had a better father and mother than mine."

He has a faculty for making friends, and even his enemies respect him. He has been active in politics as a Republican, but has never said mean or unkind things of his opponents. So also it is with him in preaching the Gospel. He does not tear down a man's house, but rather builds the Gospel structure over him, with an open and loving invitation to inhabit.

He testifies of many manifestations of God to him. At one time he was thrilled with the spirit and power of healing, under the hands of Elders Abraham Owen Woodruff and Matthias F. Cowley, while suffering from typhoid fever in 1897; also under the hands of Patriarch John Smith. As a result of these administrations he gained rapidly in health and strength.

He has sought to live so that he can go to the Lord at any time to have his doubts dispelled, and replaced with the satisfaction of light and knowledge. He can say truthfully that in all his travels (and this might serve as a hint to both missionaries at home and abroad) he has never gone to any place for experience or observation that he would not have his wife and mother go. He has never used tobacco or strong drinks, and in every other way is a strict observer of the Word of Wisdom. He has always paid an honest tithing.

These virtues have in all been a source of great strength to him, in fitting him for the exalted and responsible calling of Apostle. He is a young man whom it is a pleasure to meet, and he greets a friend with a whole-heartedness that causes him to immediately feel at home in his presence. He indeed goes about doing good, and it may with truth be predicted that he will serve the Saints with diligence, love and integrity in the calling of Apostle.

Salt Lake City, June 5, 1905. EDWARD H. ANDERSON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 20, 1905.

EDITORIAL

RECENT OPINIONS ON MODERN CHRISTIANITY.

THE Latter-day Saints for many years have been advocating the need of a return to the pure principles of the Gospel of Jesus Christ. They have pointed to the indisputable evidences that the religious world has gone far astray, and that the doctrines of Christ have been obliterated by the accumulated rubbish of past ages of sin and apostacy; and because of this falling away there was an absolute need of the restoration of the Gospel in its primitive beauty and power.

The Latter-day Saints have been much ridiculed because of this position which the revelations of God to His latter-day prophets have taught them to be true. The statement that the religions of the day, both Catholic and Protestant, were all wrong has been looked upon as a libel against the Christianity of the age.

From time to time, however, many right thinking men have seen clearly the position of the religious world, and have expressed their opinions freely. This has not been confined to unbelievers, but many Christian writers admit that there has been a great apostasy from the true Church of Christ. In Smith's Dictionary of the Bible, a work endorsed by sixty-three learned divines and Bible scholars, the following is stated: "We must not expect to see the Church of Christ existing in perfection on the earth. It is not to be found thus perfect, either in the collected fragments of Christendom, or still less, in any one of these fragments." John Wesley said the reason why the extraordinary gifts of the Holy Ghost were no longer to be found in the Church (in the dark ages) was "because the love of many waxed cold, the Christians had turned heathens again, and only had a dead form left."

Many other expressions could be quoted, of writers in the past, but this week we wish to make some extended quotations from recent utterances and letters on this subject.

A writer in *Public Opinion*, London, for June 16th, 1905, points out the lack of unity, the weakness, and the general chaotic condition of the churches. We quote:

"Uniformity being impracticable, how did our Churchmen attempt to accomplish unity? Not by relaxing their exclusiveness, and so drawing

brethren into their fold, but by seeking to approach the Roman and Greek Churches—especially the former. Now, who that has traveled in Italy with an unprejudiced mind can fail to have noted the entire absence, both in the higher and lower classes, of true Christianity as it came to us from its Founder? And who that has studied the war now in progress has failed to note the absence (on the Russian or Greek Church side) of true Christian principle, both in its inceptors and in the instruments with which it has been carried on? Then look at the failure of our Churches in their duty as educators of the people. Surely, as spiritual leaders, they should show the people the way they should go. Instead of this, our Anglicans have set an example of the rankest disobedience. Sidney Smith tells us that the Ritualist 'is his own authority on whatever is his whim; and is only for the Bishop when the Bishop is for him.' And our Bishops have stood aside and permitted the consequent chaos to become more chaotic. The Nonconformist leaders, too, have equally failed in their duty, and have counselled their flocks to disobey the law, making the confusion worse confounded.

"Now I, as an old man, have lived throughout the Oxford Movement. I know well the laxity into which the Church had fallen prior to that movement, owing to faults in its system of management, and I have seen the efforts of the new school to revivify it. But those efforts have been mistaken ones, and have gone far to aggravate the unbelief and perplexity of the present time. These well-meaning priests have captured many women and a very few men, and the system takes in Society. But thinking men will have none of it. They do not want to be unbelieving, and are most anxious to have such light thrown upon their path as will enable them to do their duty in this life and face their end with calm and confident trust. But they cannot believe in what they know to be untrue in what the new school teaches, viz., the human accretions of the middle ages veiled in mysticism."

"England is spiritually adrift," says this writer. "Only the other day some one wrote in a magazine: 'An angered and embittered laity are watching with melancholy gaze the threatened downfall of the church.' This is too true."

The Bishop of Stepney, preaching in St. Paul's Cathedral on Whit Sunday, speaking of the lack of power in the Christian church said, as reported in *The Guardian* of June 14, 1905:

"The Christian church as a human institution has been outrivalled in the gifts of ability and power among its leaders by many other societies. It has been stained with great crimes; it has been enfeebled by corruption, deadened by formalism and manifold hypocrisy; and yet it has possessed as no other human institution has possessed a power of vitality, a strength of survival, an energy of recovery far beyond the compass of mere human gifts of ability or of influence. This inconsistent, corrupted, divided church is yet possessed of an indestructible power, because even in its ruins it is still the temple of the Holy Ghost. . . But, dear people, can we say when we think of Christianity as we know it that it is distinguished at this present moment, above all things, by the attribute of power? Let us ask quite honestly whether if we were asked to describe Christianity, say here in London to-day, we should think first of all of using this word 'power'—a thrill of abundant life, energy, joy. Think of our Church of England, so rich in opportunity and heritage and in

pride of ancestry; yet, alas! how tame it is, how suspicious of enthusiasm, how spiritless, how wanting in this attribute of power. There are other phrases which would come much more naturally to our lips if we thought of describing religion as we know it."

Strange words these for a Christian minister to use in describing the church which he believes is the divine means of salvation to him as well as to the whole human race! The church, he admits has been "stained with great crimes, has been enfeebled by corruption, deadened by hypocrisy," and yet from this corrupt source he proclaims comes that which must redeem the world.

Such a proposition can not be true. An apostate church has no power to save, and for this very reason, God in His mercy for His children, has again revealed the Gospel in its purity and power, again set up His Church with prophets and apostles; and this is the glad message which the Latter-day Saints have to bear to all the world. Would that all would come out from the tottering structure which many can see does not shelter or protect them, to the beautiful house of the Gospel of Christ, restored in ancient beauty and glory, and built to stand upon the everlasting Rock!

N. A.

Arrivals.—The following missionaries arrived in Liverpool per s.s. *Republic*, July 14, 1905: For Great Britain—John Alred, Fairview; Charles V. Dadley, Salt Lake City; Edwin B. Harper, H. Albert Wagstaff, Holliday; Ambrose Hibbert, Burlington, Wyoming. For Scandinavia—Andrew Stephenson, Holden; C. D. Dahlquist, Provo; Niels C. Jensen, Spring City. For Switzerland and Germany—Charles W. Whittaker, Kanosh. For the Netherlands—Alexander Nibley, Paul Roelofs, Salt Lake City; Henry Belnap, Hooper.

Appointments.—The Elders who arrived for the British mission, July 14, 1905, are appointed to the following conferences: Ambrose Hibbert, Manchester; H. Albert Wagstaff, Leeds; Edwin B. Harper, Irish; Charles V. Dadley, Birmingham; John F. Alred, Bristol.

Releases.—Elders Franklin E. Walton of the Norwich conference; Thomas J. Brough, Liverpool conference; Richard A. Shipp, London conference; Hugh McKay, Scottish conference, are honorably released to return home July 28, 1905. Elder Hyrum Groesbeck, Jr., of the London conference, is honorably released to return home at his pleasure.

Transfers.—Elder Frank Hesse of the Scottish conference is transferred to the Swiss and German mission. Elder John F. Anderson, Jr., of the Scottish conference is transferred to the Colorado mission.

FROM THE MISSION FIELD.

District Meetings and Baptisms.—President William W. Phelps writes from Birmingham as follows:

"District meetings were held Sunday, July 9, 1905, in the Handsworth Assembly Rooms, Birmingham. The afternoon service was well attended by

the Saints who had worked especially hard in connection with the Elders to make it a success. All the organizations of the branch were represented by the respective presidents, who gave in interesting detail the workings and praiseworthy results accomplished; and who were very much encouraged because of the bright prospects for the future. At the evening service there was a better attendance of members, and they did not leave their friends behind.

"To add to the pleasure of the day there was arranged a baptismal service, which took place at 11 a.m., in the Bartholomew Baths, where four were baptized. We had one of those inspiring meetings so often witnessed by our Church members at such times. Upon this occasion we received a special blessing, and all present may ever stand as special witnesses that God's arm is not shortened, neither has He forsaken His people. This joy did not decrease during the rest of the day, and certainly had a great deal to do in making the other two gatherings a success."

SUGGESTIONS ON PRAYER.

THE following extracts are taken from a letter written by President Briant Stringham, late of the Bristol conference, to his Elders:

"A subject of most vital importance to you in your everyday labors and conversation, is the subject of prayer. Our Lord and Savior when on earth instructed His disciples as to the proper way to approach our Father in heaven, and He gave them an example of how to form their petitions to Him. You all have had specific instructions on this subject before coming to this country, and if you will let the light of the Holy Spirit assist you to bring them to your mind you will readily understand these suggestions to you.

"If we would picture in our minds our Heavenly Father as standing on the opposite side of a screen from us where He can hear our words, then I think we would form our petitions in a more concise and simple manner; yet we must remember that He not only hears our words, but He knows the thoughts of our hearts. How often have we prayed to Him without uttering an audible word, and our prayers have been heard and answered as surely as if we had been praying audibly. Remember that it is not the words we utter that bring us blessings, but the prayer that comes from the innermost parts of the heart.

"While we are all anxious to be heard and have our prayers answered, we should be careful not to fall into bad habits of speech and expression in forming our petitions. There are many common errors that we should watch for and keep out of our verbal prayers. For instance, some will fall into the habit of repeating the name of Deity at the end or beginning of nearly every sentence, while others get into the habit of repeating such sayings as 'from time to time,' 'come to ask Thee,' 'feel to ask Thee,' and similar expressions. And again, others will undertake to tell the Lord all about His purposes and what He is doing for mankind, and repeating many unmeaning sentences.

"Read Matthew vi, the whole chapter, and see if there are not many words in your present form of prayers that you can discard with profit to yourselves and instruction to your companions."

THE FIRST MISSIONARIES IN ENGLAND.

(*Concluded from page 452.*)

The Lord warned me in a vision to go back to Preston for I was wanted there—the Lord is with me and warns me of almost everything beforehand. Walkerford is but two miles from the Catholic college. The most of the people here are Catholics. They have threatened my life, but this does not scare me, for the Lord is with me and you know that perfect love casts out all fear. I feel firm in the Lord. I never enjoyed myself better than I do now, and it is so with Brother Hyde and all the brethren.

Brother Goodson and Richardson went to Bedford, and Mr. Matthews received their testimony and exhorted his people to do the same. He set a time to go forward and be baptized, but when the time come he was missing, and did not come. He had turned against the work and had been baptized by some of their ministers. He is now preaching repentance and baptism for the remission of sins, and calling on his members to be baptized. He has written a letter to the Rev. Mr. ——— at Preston, and says that the best of his people have left him. When last we heard from the brethren there, they had baptized twelve. As we have large congregations to hear and the houses are very small in this place, we have preached in the streets the most of the time, until our lungs are injured much.

We have had the Cock Pit to preach in two Sundays, once a day, and next Sunday we have the privilege of preaching in it twice. It will hold six or seven hundred people.

September 6th.—I am now going down to Walkerfood to visit that little branch.

There is a great and effectual door opened there. I had many calls in different places, and so it is here in Preston—more than we can attend to, and they are calling for us in the country. Brother Hyde and myself went out ten miles last week and preached twice. We had as many as could hear us. They had an earthquake shock here a few years ago, but they say it was nothing compared to this. The people find much fault and threaten us much, because we get their best members. We tell them all we want is the wheat.

I cannot tell you much on one sheet of paper, but I shall write again in about three weeks from the date of this. You must forgive me, my dear Vilate, that I have been so negligent about writing to you, but I will not be so again. I felt much gratified with the news that you wrote in your kind letter. I feel contented about you. I know the Lord will take care of you and preserve you till I come home, and feed and clothe you and the children; and He will take care of me. Give me your prayers and you shall have mine. Be faithful, my dear companion; our labors shall soon be over, when we shall meet to part no more forever. I am glad you have Sister Fielding with you; I hope she will stay with you till I come home. Tell William and Helen and Heber to be good children and pray for me. My love to all enquiring friends. Write when you receive this and let this sheet be an example for you.

This to my dearest friend,

VILATE KIMBALL. HEBER KIMBALL.

THE BIRTHPLACE OF THE PROPHET JOSEPH SMITH.

THE PURCHASE OF THIS HISTORIC SPOT BY THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

THE Church has obtained possession of the plot of land known as the Joseph Smith farm located in Sharon, Windsor county, Vermont, U.S.A., which contains the ruins of the house wherein was born, December 23, 1805, Joseph Smith, the great latter-day prophet. Elder Junius F. Wells tells of the purchase which he has just made for the Church in the *Deseret News* of July 1, 1905.

The village of Sharon is located about one hundred miles northwest from the city of Boston, up among the hills of Vermont. The Joseph Smith farm as purchased by the Church consists of sixty-eight acres. Elder Wells describes it as follows:

"The foundation stones of the farmhouse are still in place, also the walls of the cellar and the hearthstone and door stone. Some of the stable foundation and much of a stone wall that enclosed the barnyard and extended far beyond to fence off the orchards, are yet visible. The old well, now filled with boulders, contains water. The orchard of apple trees was quite extensive and many of the old trees, the trunks of some of them two feet in diameter, are standing and bearing fruit. The blossoms were just beginning to burst forth from the most forward while I was there. Dimly marked on the hillside is the grass covered road that formerly led down from the farmhouse to the old Sharon road, along the right bank of the White brook, a beautiful little stream, abounding in trout, that flows through the property, and about equally divides the land of the old Mack farm.

"The hill, so largely covered with apple trees in bloom, surmounted by the ruins of the farm house, is very picturesque and beautiful. It is an isolated, quiet, lovely sylvan spot, surrounded by some of the most charming scenery of the Green Mountains, of which varied and extensive views are obtained from many points of vantage on the premises. It is probable that the place has not changed in its physical appearance for at least eight years. It has been known to persons still living for that time as the foundation of the house in which Joseph Smith, the Prophet, was born. They derived their knowledge of it from older members of their own families, and neighbors who spoke familiarly and commonly of it as such. I interviewed and took down the testimony of some of these and have arranged to procure that of others, and to have their testimony recorded, and perpetuated according to the Vermont law.

"Sharon village is an exceedingly pretty summer resort on the banks of the White river. It is visited by many residents of New England cities, as indeed are all the villages along this famously interesting stream. It is not far to the White mountain resorts in New Hampshire, and to the most picturesque mountain and lake summer homes of Vermont. It is a delightful region in which to spend a few weeks of a hot season. In the early spring the tapping of the maple trees, boiling the sap, and sugaring off draws

hundreds of people for a few days, who are again attracted in the autumn by the abounding game. More deer are taken during the ten days open season at the end of October in Sharon and neighboring towns than in any other part of the state.

"Being on the main line of the Central Vermont railway, by which through trains in connection with the Grand Trunk system are run from Chicago to Boston, it will be very convenient for travelers from the west, especially missionaries in going to and returning from foreign missions, to stop over and spend a day or two at this place, which will forever possess an interest for them as the birthplace of one whom they honor and revere. In the improvements proposed some accomodation will be provided for such visitors. There is, however, nothing in the exaggerated dreams of some newspaper specials to justify the thought of establishing there a holy shrine, or a 'Mormon' Mecca, to which tens of thousands will make the annual pilgrimage."

Upon concluding the purchase of the premises, designs were prepared for some improvements, and especially for a suitable monument to be erected at the Prophet's birthplace in commemoration of his one hundredth anniversary. These plans have been approved and will be carried out, so that before the 23rd of December, 1905, this spot, which must be dear to the hearts of all Latter-day Shints, will be marked by a beautiful, enduring monument, which is described as follows:

The foundation will be concrete twelve feet square. First superstructure base twelve feet square, sixteen inches thick. Second base nine feet square by two feet thick. Inscription die a cube six feet square. Moulding seven feet four inches square by two feet six inches. The shaft four feet at base by three feet at top, thirty-eight and a half feet high; a foot for each year of the Prophet's life, surmounted by a pyramid cap three feet high. The whole of the superstructure will be of Dark Barre Granite, the finest in Vermont, highly polished from base to pinnacle. Its total height will be about fifty feet, and the weight of the stone about one hundred tons. The inscription running around the moulding is from the Bible, James i: 5: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." These words led Joseph Smith to seek the Lord and started him upon that marvelous mission and work, which lifted him from obscurity to a place and fame in the world that has truly caused his name "to be had for good and evil among all nations, kindreds and tongues."

The *Deseret News* speaking editorially of the purchase and its purpose says:

"In this year of grace, a hundred years from his advent into the world, and eighty-five from the opening of the heavens to him, and the appearance of the Father and the Son—it is altogether fitting that such an interesting event should occur. The knowledge of it will be received with glad and thankful hearts by the people who love and revere the name of Joseph Smith.

"He has come to be known more universally than any other personage of the age in which he lived—if not than any of any age—except the Son of Man Himself. There is no land under the skies in which his name as the 'Mormon' Prophet has not been spoken; and this is in fulfillment of one of the earliest prophecies concerning him. The angel Moroni, on the occasion of his first visit to him in the year 1823, declared among many other things that

his name should be known for good or evil among all nations, kindreds and tongues.

"This is well nigh true to-day, and it marks Joseph Smith among the historic characters that have appeared in the world's history, and gives him a distinction and place that no other can occupy.

"His name is spoken evil of by those who do not know his mission—who are in darkness and ignorance concerning the glorious truths which were revealed to him for the redemption and salvation of the race. His name is spoken of for good, in solemn reverence and profound respect, as a prophet of the living God; the revealer of sacred and holy principles; the devoted leader and affectionate brother; the martyred saint, by those who have come to a knowledge of the truth concerning him. That his name is famed everywhere is attested by the respect in which it is held, and has been and is borne to all the nations of the earth by the members of the Church which he organized. He belongs to them as the founder of their faith under God and to the world as a prophet, revelator and seer, declaring to mankind the mind and will of the Lord, and calling them to come unto Him by the voice of authority.

"He belongs to no family or faction, but is one of the world's great ones—a friend of God, a lover of his fellowmen. No man ever gave up his whole life with greater devotion and unselfishness to the performance of his duty and mission to his fellowmen than he. 'Greater love hath no man than this, that he lay down his life for his friends.' Joseph Smith having finished his earthly ministry, went like a lamb to the slaughter—guiltless, with offense towards no man, and sealed his life's work with a martyr's blood. That the great people who owe their deliverance from the spiritual darkness of ages, and who have been prospered in following the teachings and example of this mighty prophet, should delight to honor his memory, and perpetuate their testimony concerning him in enduring stone, is most praiseworthy. The sentiment will find an echo in the heart of every enlightened and honest person.

"The people of Royalton and Sharon generally are shrewdly alive to the interest and attraction this improvement will add to their pleasant surroundings. While it is possible that there are some narrow-minded souls who, on account of jealousy or spite might for the moment have feelings ruffled by the enterprise of the 'Mormon' people in upholding, in this singularly appropriate manner, the fame of the man they wish to honor, as they have honored him for more than three-quarters of a century, yet serious injury to their sensibilities will not result. The greater part of mankind will easily see and applaud the correct motive and loyal spirit that prompts this act of respect by the Latter-day Saints.

"The monument they build at his birthplace will, however, but feebly and partially express their faith and love. In their lives of devotion to the holy truths he revealed; in their fidelity to the trust he committed to them; in the development and triumph of Zion, which he predicted, and which is as sure of fulfillment as that his name is known among men, will an everlasting monument be reared in his honor, and a tribute that shall never perish be paid to his memory."

SPEED THE MESSAGE.

Go, speed the message 'round the globe,
Ye valiant messengers of peace;
Ye brave and fearless men of God,
Bid carnage, hate and war to cease.

Ye heralds true of life and love,
Oh, may ye firm, united stand;
To bear Christ's message from above—
A faithful missionary band.

Go tell the world of better ways—
The ways of God and Christ his Son;
Go spread the glorious Gospel rays,
'Till o'er the earth his will be done.

Go tell the people of his love;
Aye, sound the tidings loud and long,
'Ere awful vengeance from above
Shall put an end to hate and wrong.

Let men prepare to worship him;
Let them forget the god of strife;
Bid them forsake the ways of sin,
And worship Christ, the God of life.

Go tell them of the God of love,
Whom they must learn to know and fear—
That Christ, his Son, in clouds above,
To reign on earth will soon appear.

He cometh to establish peace
And joy and love, in every breast;
Then war and wickedness shall cease,
And earth be crowned with glorious rest.

ANNIE G. LAURITZEN, in the *Improvement Era.*

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